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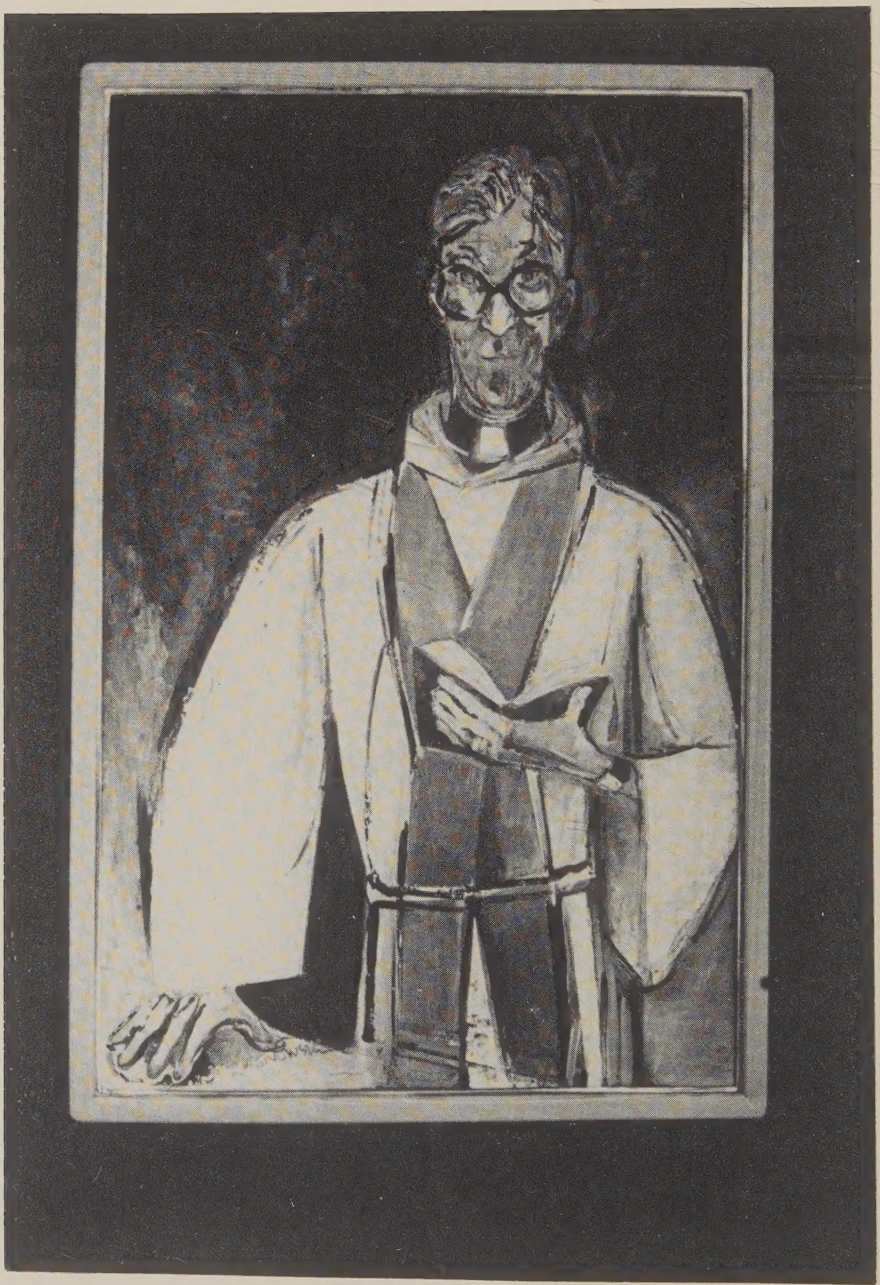
CHRISTIANS AMONG JEWS AND GENTILES:

Essays in Honor of Krister Stendahl
on
His Sixty-fifth Birthday

Edited by
George W. E. Nickelsburg
with
George W. MacRae, S.J.



Krister Stendahl

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PREFACE

This volume was planned as a tribute to a Harvard professor. It is dedicated to the Bishop of Stockholm. The change is not surprising and symbolizes the difficulty of devising a Festschrift for a man with many sides: professor, dean, historian of religion, theologian, churchman, pastor. Should one emphasize his work in New Testament studies and Christian origins; his special contributions to the interpretation of Matthew and Paul; his methodological insistence that historical exegesis be kept separate from theological interpretation; his concern with the factors that led to the schism between church and synagogue? What of his interest in the twentieth-century context of Christianity; the church's place in a pluralistic world; women's roles in the church; relationships and responsibilities between Christians and Jews?

In the end it was decided to focus on the professor and historian of early Christianity—but with a special emphasis. The Christian proclamation and the theologies, ethics, and institutions that it engendered were never purely Christian; the church arose as a constitutive part of a larger, Jewish and Gentile world. Within this framework, which shaped all of Krister's historical work, the contributors were asked to write on some aspect of the interaction between early Christianity and its Jewish and "pagan" environment.

In order to emphasize the rationale for the topic, it seemed appropriate to paraphrase the title of one of Krister's books. Following through on this association with Krister's work, quite a few contributors have taken as their point of departure topics of specific interest to Krister, articles by him, or even comments from his lectures. This underscores and enhances the tribute.

Among the contributors a number of people were invited who would extend the definition of "early Christianity" beyond the canonical first century into the later Roman and early Byzantine periods. Krister has emphasized the importance of *Nachgeschichte*—the ongoing history of early traditions—doubtless because he sees this as the bridge to the modern expression of these traditions. Although it was not possible systematically to solicit articles on this theological and ecclesiastical concern of Krister's, three contributors have written on matters of par-

ticular interest to him. Marc Saperstein discusses some little-studied medieval Jewish homiletical comments about Christians. W. D. Davies reflects on the canon of the Mormons, who understand themselves to be Christians genealogically connected with the Jews. Wayne A. Meeks suggests a hermeneutics that addresses some of the problems that arise from making the distinction between what a text *meant* in its original setting and what it *means*.

While many of the articles emphasize either the Jewish or pagan "connection," others reflect the complex historical fact that influences and interactions were mixed. In fairness to this complexity (and doubtless to the dismay of the systematic mind), we have arranged the contributions alphabetically by author.

The publication of this volume was possible only through the willing cooperation of many people. Albert C. Sundberg, Jr., Krister Stendahl's first Harvard doctoral student, was a prime mover for the Festschrift and helped to plan the volume. Norman A. Hjelm, then director of Fortress Press, supported the project from the beginning, and his successor, Harold W. Rast, has helped in many ways. Authors enthusiastically agreed to write. Special thanks are due Helmut Koester of the *Harvard Theological Review*. In recognition of Krister's tenure as editor of the journal, he has accepted this as a special triple issue of the *Review*. I would like to express my appreciation to Pamela Chance, the managing editor of the *HTR*, who oversaw the copyediting, typesetting, and production; to the editorial assistants of *HTR*, Christopher Matthews, Daniel Schowalter, and Karen Wood; to John P. Boyle, director of the University of Iowa's School of Religion, for providing office help and editorial assistance; and to Randal Argall, my research assistant. As their part in this tribute to one whom they know a little and like a lot, Marilyn, Jeanne, and Michael have allowed husband and father the time and space for another, special editorial commitment.

In a very specific way, the untimely death of Krister's long time colleague, George W. MacRae, tempers the celebration appropriate to this Festschrift. George was to have written the dedication, and he was uniquely qualified to do so. That special presence will be missed in this tribute to Krister, but George's contribution remains, intangibly, in the many ways that he readily and cheerfully provided counsel, support, and help in the planning and preparation of the book.

George W. E. Nickelsburg

Iowa City, Iowa
October 1985

DEDICATION

Theologians can be characterized according to a number of categories which describe their contributions: ministers, scholars in specialized fields, ecclesiastical or academic administrators, writers and editors, preachers and lecturers, missionaries, church leaders and—perhaps—prophets. This volume is dedicated to a theologian whose work belongs to almost all of these categories. But to determine the quality and significance of Krister Stendahl's contributions simply by the standards of these categories would leave in our hands but fragments, however precious. In the course of duty in a political career in ancient Rome the servant of the *res publica* was assigned to a variety of civil and military offices. Similarly, Krister Stendahl's career has been devoted to service in the many offices that constitute the universe of theology and religious community—each of these offices contributing to the experience, maturity, and wisdom of a true statesman. This volume honors Krister Stendahl, statesman of the *res ecclesiastica* and expresses our gratitude to him for his creative, fair, and dedicated conduct of office.

When I arrived in this country almost three decades ago, Krister, who welcomed our family on the pier in Manhattan, was involved in building a strong faculty in biblical studies. It was his vision that made this faculty not a "school" but a team of scholars from many schools who were committed to a critical and historical study of the Bible that could demand respect in the university community and, at the same time, in the church. Building a strong doctoral program and teaching the New Testament to ministerial candidates were only two of the most important foci of his work at that time.

When he became an academic administrator, Krister's patience was tested early, because his first year as dean of Harvard Divinity School coincided with the beginning of the so-called student revolution at Harvard. But Krister refused to understand the tasks of his office in terms of a defensive protection of the institution; rather, he transformed the momentum of the movement into a force for reform of the ministerial studies program. He also was able to work for the fulfillment of goals which he had expressed much earlier in his career: the preparation of

women for ordination as ministers and the inclusion of a Jewish presence into the discourse of theological education and scholarship.

During the final years of his teaching career at Harvard, Krister devoted himself to the creative and patient development of course offerings in the area of theology and education for the ministry. He personified the highest ambition of scholarship in his willingness to apply his rich expertise in a special field to the instruction of students in the areas of greatest concern for modern ministry: ecumenical relations, Judaism and Christianity, spirituality, and preaching.

But Krister Stendahl's course of offices in the *res ecclesiastica* also included service beyond his career as a scholar, teacher, and dean. Only two major commitments can be mentioned here. He held a number of positions in the Society of Biblical Literature; the Society honored him by electing him to the office of president. He devoted much time during the same years to the World Council of Churches.

In these capacities as well as in his academic and other activities, Krister Stendahl became a leading facilitator of the dialogue between Judaism and Christianity. He was always willing to make the sacrifices that would help to maintain the vision of a reconciliation of these two religions that had sprung from a common ancestry.

This journal, *Harvard Theological Review*, owes Krister a special debt. After the death of its editor Arthur Darby Nock, who had guided its course for several decades, Krister Stendahl assumed the editorship. His declared goal was to continue and to defend the legacy of high quality scholarly publication which he had so much admired in this great history-of-religion scholar who had been his friend and mentor, and for whose sixtieth birthday he had edited a special issue of the journal.

Notwithstanding his forward-looking contributions in so many offices, and notwithstanding his impatience with all repristinations of religious values and theological positions that had served their time, Krister Stendahl remained committed to tradition in an old-fashioned and pious way. It was particularly his spiritual home—the Lutheran church with its piety, its liturgy, and its hymns—where he found the continuing center of his life's work from which he drew strength for his many activities. As he had been ordained as a Lutheran pastor and as he had always openly confessed his identity as a Christian minister of this tradition in public and in the regular celebration of the eucharist, it seems only fitting that the goal of his course of offices in the *res ecclesiastica* should be the episcopal office. What to others may seem an archaic institution was and is for Krister Stendahl a community of believers in which the seriousness of a religious commitment is tested in

the midst of the life of real people. Service in the offices of the *res ecclesiastica* could be meaningful only if it was bound into the life of the people who constitute this *ecclesia.*

It would have been more appropriate had this dedication not been written by me, a fellow Lutheran. When we planned this volume, we asked George MacRae, the Stillman professor of Roman Catholic Studies at Harvard Divinity School, to write this dedication, and he had readily declared his willingness. His words would have represented much more adequately the ecumenicity of church and theology to which Krister Stendahl is committed so fearlessly and without reservation. Because of George MacRae's untimely death the circle of contributors and friends no longer contains the full number of those who wanted to honor Krister on the occasion of his sixty-fifth birthday. It is therefore not without sadness that I am fulfilling my task of dedicating this volume to Krister Stendahl on behalf of the contributors to this volume, on behalf of the community of teachers, students, and members of the staff of Harvard Divinity School, and on behalf of uncounted others whose names do not appear explicitly.

to
KRISTER STENDAHL

leading biblical scholar,

accomplished statesman of the church universal,

teacher, colleague, and friend

Helmut Koester

Cambridge, Massachusetts
January 1986

KRISTER STENDAHL

Curriculum Vitae
Some Milestones

Born 21 April 1921, Stockholm

Teol. kand., University of Uppsala, 1944

Ordained as a priest of the Church of Sweden, 17 December 1944

Curate in the diocese of Stockholm, 1944–46

Married Brita Johnsson, 7 September 1946

Chaplain to students at the University of Uppsala, 1948–50

Teol. lic., University of Uppsala, 1949

Visited the United States, January-February, 1951
to observe student and youth work and "see the Lutheran Church in a country where it was not an established part of the state."

Studied in Cambridge, England and Paris, 1951

Priest at the Swedish Lutheran Church in Paris, 1951

Instructor in biblical studies, University of Uppsala, 1951–54

Chairman, Inter-European Consultation on Youth Work at the World Council of Churches Institute, Bossey, Switzerland, 1953

President, Student Christian Movement in Sweden, 1954

Teol. doc., University of Uppsala, 1954

Docent in New Testament, University of Uppsala, 1954

Assistant Professor of New Testament, Harvard Divinity School, 1954–56

Associate Professor, Harvard Divinity School, 1956–58

Consultant to the Third Assembly of the Lutheran World Federation, Minneapolis, 1957

Member, Editorial Committee, *Journal of Biblical Literature*, 1958–61

John H. Morison Professor of New Testament Studies, Harvard Divinity Sch
1958–63

Guggenheim Fellow, 1959

Member of Council, World Union of Jewish Studies, 1961–

Fellow, American Academy of Arts and Sciences, 1962 (vice president, 1968–72)

Litt.D., Upsala College, 1963

Frothingham Professor of Biblical Studies, Harvard Divinity School, 1963–68

Editor, *Harvard Theological Review*, 1963–74

Litt.D., Thiel College, 1966

First meeting of the Roman Catholic-Lutheran Working Group, Zurich, November 1967

Chairman, Committee on Research Projects, Society of Biblical Literature 1968–69

Society of Biblical Literature Delegate to the American Council of Learned Societies, 1968–69

Member, Executive Council, Lutheran Church in America, 1968–74

Dean and John Lord O'Brian Professor of Divinity, Harvard Divinity Scho 1968–79

D.D., Colby College, 1970; Whittier College, 1971; St. Olaf College, 1971 S.T.D., Carthage College, 1971; LL.D., Susquehanna University, 1973

Guggenheim Fellow, 1974

Since Nairobi, a member of the World Council of Churches working group on Dialogue with People of Living Faiths and Ideologies, 1975–

Moderator, World Council of Churches consultation on the Church and the Jewish People, 1975–

L.H.D., Miami University (Oxford, Ohio), 1978; Hebrew Union College/ Jewish Institute of Religion, 1980; Brandeis University, 1981

Conducted Bible Studies on the Lord's Prayer, International Conference on Mission, World Council of Churches Committee on World Mission and Evangelism, Melbourne, 1981

Andrew W. Mellon Professor of Divinity, Harvard Divinity School, 1981–84

President, Society of Biblical Literature, 1983

Litt.D., Wittenberg University, 1983

Lyman Beecher Lecturer, Yale Divinity School, February 1984

Consecrated as Bishop of Stockholm, 7 October 1984

D.D., Harvard University, 1985

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Bibelns Mening (Stockholm: SKDB, 1952).

The School of St. Matthew and Its Use of the Old Testament (Uppsala, 1954; 2d rev. ed. Lund: Gleerup, 1967; Philadelphia: Fortress, 1968).

The Bible and the Role of Women: A Case Study in Hermeneutics (Philadelphia: Fortress, 1966). Enlarged edition of the article "Bibelsynen och Kvinnan," in *Kvinnan, Samhället, Kyrkan* (Stockholm: SKDB, 1958).

Holy Week (Proclamation, Series A; Philadelphia: Fortress, 1974). Includes a translation of the Gospel of Peter.

Paul Among Jews and Gentiles—and Other Essays (Philadelphia: Fortress, 1976; London: SCM, 1977). Includes the articles marked below by two asterisks. Swedish translation: *Paulus bland judar och hedningar* (trans. Brita Johnsson Stendahl; Stockholm: Gummessons, 1977). German translation: *Der Jude Paulus und wir Heiden: Anfragen an das abendländische Christentum* (Munich: Kaiser, 1978). Danish translation: *Paulus blandt jöder og hedninger* (Aarhus: Aros, 1978).

Meanings: The Bible as Document and as Guide (Philadelphia: Fortress, 1984). Includes the articles marked below by one asterisk.

Books Edited

The Scrolls and the New Testament (New York: Harper & Bros., 1957; reprinted Westport, CT: Greenwood, 1975) and Chapter One, "An Introduction and a Perspective," 1–17.

*The abbreviations used here and throughout this volume are those found in the Instructions for Contributors of the *Harvard Theological Review.*

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"Martyr. Ordet och saken. En forskningsöversikt," *STK* 27 (1951) 28–44.

"Neutestamentliche exegetische Dissertationen in Uppsala 1937–1950," *VF* (1951/52) 46–56.

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Riesenfeld, *Inledning till Nya Testamentet* (2d ed.; Stockholm: 1958) 214–63.

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